phenomena now referred to, which raises the mind to the idea oi a God *above nature and ruling over it.* ' As the consideration of nature/' says a sagacious thinker, " shows an inherent intelligence, which may also he conceived as coherent with nature, so does history, on a hundred occasions, show an intelligence which is distinct from nature, which conducts and determines those things which may seem to us accidental; and it is not true that the study of history weakens the belief in a divine providence.

History is of all kinds of knowledge the one which tends most decidedly to that belief/'* There is ground for the remark here made, both as to the effect usually produced by the contemplation of nature, and the impression left by the intelligent contemplation of history. He who confines Ms attention to the mere structure and laws of physical nature, is apt to speak and think of God as merely a kind of intelligent principle inherent in, and coherent with, nature. It is when we contemplate the dealings of God towards the human race, whether in the events of past history, (to which Niebuhr more particularly refers,) or in those which fall under our observation and experience, that we rise to the idea of a God distinct from nature and above nature, controlling and governing it "God/' says Leibnitz, " has the qualities of a good governor, as well as of a great architect."-)- The physical inquirer discovers the qualities that indicate the latter of these, and speaks of God as a great architect, as an ingenious, mechanician, or an unrivalled artist. It is from a survey of the events of providence, being the combination and results of those laws which the man of science investigates severally, that we rise to enlarged views of the Governor of the universe.

THIRDLY, THKIIB is THE HUMAN SOUL, WITH ITS CONSCIOUSNESS,

A reference is made to these at present, not as the agents by which the process of proof is conducted, but as the objects contemplated, and on which the proof rests. The human reason, with its intuitive or logical laws, must be the instrument employed in every branch of the argument, and whatever be the data on which it proceeds ; but in the case now before us, reason finds its data in the mind itself.

* Niebuhr's U^Uinw, vol. i. ті. 140. j' Easays on the CoochicsH of Qud, **P.iii**